

## INTRODUCTION

### I. PETER APPEALS TO BELIEVERS TO ACT IN ACCORDANCE WITH WHO THEY ARE.

A. The first step to acting in accordance with who they were was to “*lay aside*” their current behavior.

1. The word “lay aside” is the term αποθέμενοι (***to be put off or away which anyone gives up*** – Joseph Thayer)
  - a) The term is used to emphasize the taking off of garments. Acts 7:58
  - b) Believers are admonished throughout Scripture to “*lay aside*” bad behavior. Rom. 13:12; Eph. 4:22, 25; Col. 3:8; Heb. 12:1; Ja. 1:21
2. *Kakos* evil is that lacking in character behavior which one conducts alone for their own benefit. ill. Acts 8:18-22; Rom. 7:21; 9:11; 12:17
3. Peter urged believers to lay aside *guile* (***trickery perpetuated to gain an advantage***. cfl. Acts 13:10).
4. Peter urged believers to lay aside *hypocrisies* (***to play a part*** – cf. Gal.2:13; Mk. 7:6).
5. Peter urged believers to lay aside *envies* (*jealousies* --- cf. Matt. 27:18).
6. Peter urged believers to lay aside “*evil speakings*” (***the act of speaking against someone*** – 2 Co. 12:20).

B. The next step to acting in accordance with who they were was craving the milk of the Word. vs.2

1. The term “newborn” is a recently born infant.
2. The word for “*crave*” is επιποθήσατε which means ***to long for something, with the implication of recognizing a lack*** -- Lova—Nida (ill. 2 Co. 5:10)
3. The term “*sincere*” translates two different words that describe the thing believers should crave.
  - a) The word “*sincere*” translates the Greek word ἄδολον which means ***to be without deceit, pure, unadulterated, uncontaminated*** – Reinecker/Rogers
  - b) The word “*sincere*” translates the Greek word λογικὸν which emphasizes that ***belonging to the sphere of the mind and spirit spiritual*** – Friberg Lexicon cf. Rom. 12:1
4. Spiritual growth is the purpose for why believers should crave the milk of the Word.
  - a) The word “*grow*” means to *increase*. (ill. Col. 1:6,10)

- b) Doctrine concerning Grace is the mechanism by which the believer. 2 Pet.3:18

## II. PETER EMPHASIZES STATE AND PURPOSE OF GOD'S INVOLVEMENT WITH THE BELIEVERS.

- A. The saints not only intuitively knew of their salvation, they experientially knew it.

Vs. 3

- 1. The word "if" is better translated "since" you have "tasted" (*come to know, experience, partake of*; equivalent to *feel, make trial of, experience*) cf. Heb. 2:9; 6:4, 5 that the Lord is "good" (**gracious, kind** – cf. Rom. 2:4)
- 2. It is the Lord to whom believers come to, one who is:
  - a) A "*living stone*" (**the keystone in God's spiritual temple** – Friberg Lexicon) cf. Matt. 21:42
  - b) He was "rejected" (**to judge someone or something as not being worthy or genuine and thus something to be rejected - 'to regard as not worthy, to reject.** -- Louw-Nida) of men. (Is. 53:3; John 6:60-71; Matt. 23:37-39; Acts 4:11)
  - c) He was elected of God. (John 8:42) He is considered precious (honorable) by God.

- B. Those who believe into Christ are similar to Him.

- 1. Believers are *like* "*living stones*"
- 2. As living stones, believers are being built up into a "*spiritual house*"
  - a) God does not reside in a building made by hands today, but is housed in every believer . 1 Co. 3:9; Eph. 2:21
  - b) Believers participate in the building process. Eph. 4:12, 16
- 3. Believers are being built up into a "*holy priesthood*". 1 Pet. 2:9a
  - a) There were priest appointed under law to represent man to God.
  - b) The priest under law had certain responsibilities. ill. Lk. 1:8-9; Heb. 7:5
  - c) Each believer is considered a priest today and as such can offer up spiritual sacrifices to God.
    - (1) Praise – Heb. 13:15
    - (2) Doing Good – Heb. 13:16
    - (3) Giving -- Phil. 4:18
    - (4) One's body – Rom. 12:1-2
    - (5) Fellowship – Heb. 13:16
    - (6) Faith – Phil. 2:17
  - (a) The sacrifices under law did not please God. Heb. 10:5

(b) The sacrifices of the Grace believer are  
“well-pleasing” (*very acceptable, welcome*) to God.  
cf. 2 Co. 8:12

4. Believers are a “*holy nation*”. Vs.9

a) The word for nation is the Greek word ἔθνος which is used to designate non-Jews *Gentiles, nations, foreigners*, opposite of λαός (*people*); in a negative sense *pagans, heathen*.

(1) The Jews were not to go to the Gentiles during Christ earthly ministry. Matt. 10:5

(2) Many were converted during Paul’s apostolic journey. Acts 26:17-18; 15:3, 14, 19

b) Believers are a “*peculiar people*”. vs. 9c

(1) Peculiar is the word περιποίησιν which means a unique possession.

(a) It is used in Heb. 10:39 to emphasize the fact the believer can uniquely possess his soul.

(b) It is used in 1 Thess. 5:9 to emphasize the fact the believer can uniquely possess’ salvation in this dispensation.

(2) “People” is the term λαός is “*claimed for and restricted to the chosen people (of God)*.” – Richard Trench

C. Peter emphasizes the purpose for why God chose and set apart the Gentiles. Vs.9d

1. The relative adverb ὅπως means “*in order that*”.

2. Gentiles were chosen to “*sing*” (*proclaim*) “*the praises*” (concretely -- *wonderful deeds*) of the One calling them. cf. Phil. 4:18

a) Out of “*darkness*” (*the absence of the life of God*). Col. 1:13; 1 Thess. 5:5; Rom. 13:12

b) Into his “*marvelous*” (of things relating to God and beyond human comprehension *wonderful, marvelous, remarkable light*) 1 John 1:5; 2:8; Eph. 5:8

D. Peter points out the fact that the Gentiles “*in past time*” were NOT a people. vs. 10

1. The phrase “*past time*” is the adverb of time ποτε which refers back to vs.6-8

2. “But are now” is better understood “*but now*” which denotes a change in activity. ill. Col. 2:8

CONCLUSION